A BRIEFE DISCOVRSE OF A DISEASE CALLED THE Suffocation of the *Mother.*

Written vppon occasion which hath beene of late taken thereby, to suspect possession of an euill spirit, or some such like supernaturall power.

Wherein is declared that diuers strange actions and passions of the body of man, which in *the common opinion, are imputed to the Diuell, haue their true naturall causes, and do accompanie this disease.*

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MVSEVM
BRITAN
NICVM

TO THE RIGHT WOR-
shipfull the President and Fellowes of the *Colledge of Phisitions in* London.

AS I am desirous to satisfie all indifferent men concerning the occasion and intent of this my discourse: so I thought good to direct the same especially vnto this societie, whereof I am a member; to testifie both how iustly or rather necessarily I haue beene drawn to the vndertaking and publishing hereof: as also how willing I am to submit my selfe to your learned censure, the argument of my writing being such as none can better iudge of then your selues.

And first I protest vpon that credit which I desire to haue among you, that I haue not vndertaken this businesse of mine owne accord, as if I esteemed of mine owne knowledge and obseruation in this case aboue other mens. For (if it had beene thought good to haue imposed it vppon others) I do acknowledge that there are many among vs better able then my selfe to haue written in this kind, vnto whome I would willingly haue put ouer my taske. Neither did I euer find my selfe prouoked hereunto vpon any

peeuish humor to contradict or to disgrace any who doe iudge otherwise of some pointes contained herein, then my selfe doe: many of them being such as I do loue and affect well. Neither vpon any fawning humor to please or flatter any person whatsoeuer; which I doe esteeme more base then begging. But disclayming both hony and gall, I haue plainely set downe the true doctrine of Phisicke concerning that disease which giues so great occasion of distraction among many good men: especially such as haue not learning sufficient to resolue them of this point, or not that moderation and humilitie of spirit to acknewledge their insufficiencie, and to hearken vnto others whom in all reason they might thinke able to direct them better in such a case.

For if it be true that one man cannot be perfect in euery arte and profession, and therefore in cases out of our owne callings, we do depend vpon those which haue beene trayned vp in other particular subiects, beleeuing men in their owne professions: Why should we not prefer the iudgements of Phisitions in a question concerning the actions and passions of mans bodie (the proper subiect of that profession) before our owne conceites; as we do the opinions of Diuines, Lawyers, Artificers, &c. in their proper Elements. Neither haue I done this as taking vpon me to reforme the mindes of men which are not vnder my charge (for I could willingly haue permitted euery man to enioy his owne opinion:) But being a Phisition, and iudging in my conscience that these matters haue beene mistaken by the commō people; I thought good to make knowne the doctrine of this disease, so farre forth, as may be in a vulgar tongue conueniently disclosed, to the end that the vnlearned and rash conceits of diuers, might be thereby brought to better vn-

derstanding

derstanding and moderation; who are apt to make euery thing a supernaturall work which they do not vnderstand, proportioning the bounds of nature vnto their own capacities: which might proue an occasion of abusing the name of God, and make vs to vse holy prayer as vngroundedly as the Papists do their prophane trickes; who are readie to drawe forth their wooden dagger, if they do but see a maid or woman suffering one of these fits of the Mother, coniuring and exorcising them as if they were possessed with euil spirits. And for want of worke, will oftentimes suborne others that are in health, to counterfait strange motions and behauiours: as I once saw in the Santo in Padua fiue or sixe at one sermon interrupting and reuiling the Preacher, vntill he had put them to silence by the signe of the Crosse, and certaine powerlesse spelles.

Wherefore it behoueth vs as to be zealous in the truth, so to be wise in discerning truth from counterfaiting and naturall causes from supernaturall power. I doe not deny but that God doth in these dayes-worke extraordinarily, for the deliuerance of his children, and for other endes best knowne vnto himselfe; and that among other, there may be both possessions by the Diuell, and obsessions and witchcraft, &c. and dispossession also through the Prayers and supplications of his seruants, which is the onely meanes left vnto vs for our reliefe in that case. But such examples being verie rare now adayes, I would in the feare of God aduise men to be very circumspect in pronouncing of a possession: both because the impostures be many, and the effects of naturall diseases be strange to such as haue not looked throughly into them.

But let vs consider a little the signes which some doe

shew

shew of a supernaturall power in these examples. For if they say there neede no such signes appeare, because the Diuill by witchcraft may inflict a naturall disease: then I ask them what they haue to doe with the Diuell, or with dispossessing of him, when he is not their present, but hath beene onely an externall cause of a disease, by kindling or corrupting the humours of our bodies; which disease as well as other will submit it selfe to physicall indications: as is shewed, cap. 1. Wherefore they must needes make him to be an internall cause, and to possesse the members and faculties of the bodie, and holde them to his vse: or else they vnderstand not what they say, when they doe peremptorily disclaime naturall meanes, and auouch that they speake certaine wordes, and performe certaine voluntarie motions vpon his incitation, and are hindred by him from speaking other wordes which they would faine vtter. And therefore to this end diuerse signes and Symptoms are alledged by them, as arguments of a supernaturall and extraordinarie power inhærent in the body.

One of their signes is Insensibilitie, when they doe not feele, being pricked with a pin, or burnt with fire, &c. Is this so strange a spectacle, when in the Palsie, the falling sickenesse, Apoplexis, and diuerse other diseases, it is dayly obserued? And in these fits of the Mother it is so ordinarie as I neuer read any Authour writing of this disease who doth not make mention thereof. This poynt you shall finde proued both by authorities and examples in the 4. Chapter.

There also you shall find conuulsions, contractions, distortions, and such like to be ordinarie Symptoms in this disease.

Another

Another signe of a supernaturall power they make to be the due & orderly returning of the fits, when they keepe their iust day and houre, which we call periods or cicuits. This accident as it is common to diuerse other chronicall diseases, as head-aches, gowtes, Epilepsies, Tertians, Quartans, &c. so it is often obserued in this disease of the mother as is sufficiently proued in the 2. Chapter.

Another argumnt of theirs is the offence in eating, or drinking, as if the Diuell ment to choake them therewith. But this Symptom is also ordinarie in vterin affects, as I shew in the sixt Chapter: and I haue at this time a patient troubled in like maner.

Another reason of theirs is, the comming of the fits vpon the presence of some certaine person. The like I doe shew in the same Chapter, and the reasons of it, from the stirring of the affections of the mind.

Another maine argument of theirs, is the deliuerance vpon fasting and prayer: which we will imagin to be so indeed, without any counterfeiting in that point. You shall see in the 7. Chapter, how this may be a naturall remedie two maner of wayes: the one by pulling downe the pride of the bodie, and the height of the naturall humors therof; a verie conuenient meanes, and often prescribed by our Authours in yong and lustie bodies: the other by the confident perswasion of the patient to find release by that means: which I shew in that Chapter by rules and authorities in our profession, and also by examples, to be a verie effectuall remedie in curing diuerse diseases of this nature.

Many other such like instances they may produce, according vnto euerie ones seuerall conceit: which were in vaine for me to repeate particularly: vnlesse I knew where-

in they would principally insist. But in the discourse following I haue as neare as I could described al the Symptoms of this disease; whereby euerie man may readily find answers to his seuerall obiections.

Now to testifie my loue and affection to this societie of ours, and that I esteeme more of the censure of a fewe learned and graue men, then of the opinions of a multitude of other people: I thought good to choose no other persons to patronize this slender discourse then your selues, who are best able of any in this land, or any such like societie elsewhere (that euer I could find) to iudge whether I write true doctrine or no.

Wherefore desiring you to accept it in good part, and as occasion may serue to giue testimonie vnto it according as your iudgements and consciences shall lead you, I take my leaue this 2. Martii, 1602.

Your louing friend and Colleague.

Ed. Iorden.

Of the suffocation of *the Mother.*

Cap. 1.

That this disease doth oftentimes giue occasion vnto simple and vnlearned people, to suspect possession, witchcraft, or some such like supernaturall cause.

THE passiue condition of womankind is subiect vnto more diseases and of other [a] sortes and natures then men are: and especially in regarde of that part [b] from whence this disease which we speake of doth arise. For as it hath more varietie of [c] offices belonging vnto it then other partes of the bodie haue, and accordingly is supplied from other partes with whatsoeuer it hath need of for those vses: so it must needes thereby be subiect vnto mo infirmities then other parts are: both by reason of such as are bred in the part it selfe, and also by reason of such as are communicated vnto it from other parts, with which it hath correspondence.

a *Hyppocrat. & Vulgar. part. 7.*
b *Galen 6. loc. corum affect. cap. 5. radix suffocationum fuerus.*
c *Mercatus de mulierb. lib. 2. cap. 1.*
1. *Ad sui ipsius alimoniam.*
2. *Ad speciei propagationem.*
3. *Ad beneficium individui per euacuationē superfluitatum.*

ſpondence. And as thoſe offices in their proper kindes are more excellent then other; ſo the diſeaſes whereby they are hurt or depraued, are more grieuous. But amongeſt all the diſeaſes wherevnto that ſex is obnoxious, there is none comparable vnto this which is called *The Suffocation of the mother*, either for varietie, or for ſtrangeneſſe of accidents. For what ſoeuer ſtraunge accident may appeare in any of the principall functions of mans bodie, either animall, vitall, or naturall, the ſame is to bee ſeene in this diſeaſe; by reaſon of the communitie and conſent which this part hath with the braine, heart, and liuer, the principall ſeates of theſe three functions; and the eaſie paſſage which it hath vnto them by the Vaines, Arteries, and Nerues. And whatſoeuer humor in other partes may cauſe extraordinarie affects, by reaſon of the abundance or corruption of it, this part will affoord the like in as plentifull a manner, and in as high a degree of corruption: and with this aduauntage that whereas in the other, ſome one or two of the faculties onely one are hurt (as in *Apoplexies*, *Epilepſyes*, *Syncopyes*, ſubuerſions of the ſtomacke, &c.) and not all (vnleſſe as in *Syncopyes* by conſent, where the vitall function ceaſing, all the reſt muſt needes ceaſe) in this caſe all the faculties of the bodie doe ſuffer; not as one may do from another, but all directly from this one fountaine, in ſuch ſort as you ſhall often tymes perceyue in one and the ſame perſon diuerſe accidents of contrarie natures to concurre at once.

Altomarus de medend. hum. corp. malis cap. 110. Barth. Montagnana Conſilio. 226.

Mercatus lib. 2. cap. 2. & 3.

And

And hereupon the *Symptoms* of this diſeaſe are ſayd to be monſtrous and terrible to beholde, and of ſuch a varietie as they can hardly be comprehended within any method or boundes. Inſomuch as they which are ignorant of the ſtrange affects which naturall cauſes may produce, and of the manifold examples which our profeſſion of Phiſicke doth miniſter in this kind, haue ſought aboue the Moone for ſupernaturall cauſes: aſcribing theſe accidents either to diabolicall poſſeſsion, to witchcraft, or to the immediate finger of the Almightie.

Valetius ſcoffing at their ignorance calleth this diſeaſe a kind of diuell. *in Holler. cap. 59.*

But it is no maruell though the common people and men alſo in other faculties verie excellent may bee deceyued by the rareneſſe and ſtraungeneſſe of theſe matters, which are hidden out of their Horizon amongeſt the deepeſt myſteries of our profeſſion: when as Phiſitions themſelues, as *Cornelius Gemma* teſtifieth. If they bee not verie wel exerciſed in the practiſe of their profeſsion, are oftentimes deceyued, imagining ſuch manifolde ſtraunge accidents as their hee mencioneth to accompanie this diſeaſe, (as *ſuffocation* in the throate, croaking of Frogges, hiſsing of Snakes, crowing of Cockes, barking of Dogges, garring of Crowes, frenzies, conuulſions, hickcockes, laughing, ſinging, weeping, crying, &c.) to proceede from ſome metaphyſicall power, when in deede (as hee there ſayeth) they are meerely naturall.

Cosmocrit. li. 1 cap. 7. pag. 153 Inexperto medico ſæpè ſuſpitionem numinis prabuerunt

Auicen alſo in his Chapter of this diſeaſe, ſpeakingof the cauſes of it, ſayth, that there were ſome wiſe Phiſitions in his time which ſaid, that the cauſe

Fen. 21, 3 cap: 26: tract: 4:

of this diſeaſe was vnknowne: Becauſe as *Iacobus de Partibus* expoundeth it, they did thinke it to be inflicted from aboue, yet notwithſtanding he ſetteth downe naturall cauſes of it, and a naturall cure.

Lib. de morbo ſacro in principio.

Hippocrates alſo long before finding this error to bee helde by ſome in his time maketh mention of diuerſe of theſe *Symptoms*, and ſayeth, that hee doth not ſee anie thing in them more ſupernaturall, or more to bee admired, then there is in Tertians, and Quartans, and other kindes of diſeaſes: imputing it either vnto ignorance, and want of experience that Phiſitians of his time did iudge otherwiſe; or vnto a worſer humor, when as beeing loath to bewray their owne defects through pride and arrogancie: and not knowing what to preſcribe would flie vnto diuine cauſes, and neglecting naturall meanes for their reliefe, would wholy relie vpon expiations, incantations, ſacrifices, &c. cloaking their ignoraunce vnder theſe ſhadows, and pretending both more knowledge, and more pietie then other men: by which courſe they gained this aduauntage, that if the patient chanced to recouer, they ſhould bee highly renowmed for their skill; if not, their excuſe was readie that Gods hande was againſt them.

Inſcitia pallium maleficium & incantatio. R. Sc. lib. 1. cap. 3

This hee ſpeaketh of the Phiſitions of his time, whome he confuteth principally by two reaſons, which may ſerue for excellent rules for all men to diſcerne ſuch caſes by. The firſt is, that there is no ſupernaturall Character in theſe *Symptoms*, as hee proueth by an induction of diuerſe of them,

them, which in the cõmon opinion were thought to be aboue nature: yet hee proueth to haue their naturall causes in the bodie of man aswell as others haue.

The strength of this argument will better appeare hereafter in the particular *Symptoms*, which we are to entreate of: where it shallbe made manifest that the most of them doe both depende vpon such naturall causes as other diseases haue in our bodies, and also are oftentimes mixed with other diseases which are accompted naturall.

It may likewise appeare by this, that whereas all other diseases are knowne by their notes and signes which resemble their cause (as *Choller, Flegme, Melancholy, &c.* haue their proper markes, corruption and putrefaction, their proper notes and malignity his Character) so there must be some Character or note of a supernaturall power in these cases (as [a] extraordinary strength or knowledge or suffering) or else we haue no cause but to thinke them naturall. If the diuell as an externall cause, may inflict a disease by stirring vp or kindling the humors of our bodies, and then depart without supplying continuall supernaturall power vnto it; [b] then the disease is but naturall, and will submit it selfe vnto Physicall cure. For externall causes when they are already remoted, giue no indication of any remedy.

The second argument of this is, that these *Symptoms* do yeeld vnto natural causes, and are both pro-

[a] Luk. 8. 27. 28. &c. *Ternel. de abditis rerum causis lib. 2 cap 16 Platerus de mẽtis alienat. pag. 102.*

[b] *Auicen. C. de melancholisi contingat a Demonio sufficit Benivenius de abditis morborum causis cap. 8. Alsharanius. C. de Epilepsia.*

nobis quod conuertat complexionem ad choleram nigram, &c. Vide Iacobum de partibus inhunc locum, Valesius meth; medendi lib. 2. cap. 2.

cured and also eased by such ordinary meanes, as other diseases are: and [c] therefore they must needs be naturall.

The strength of this argument is grounded vpon the very foundation of our profession which hath beene layd by [d] *Hyppocrates* and [e] *Gallen* long agoe and euer since confirmed by the practise and obseruations of all learned men; that diseases are cured by their contraries. I say contrary [f] both vnto the disease, vnto the cause, and vnto the *Symptom*. And the more exact the contrarietie is; the more proper is the remedy: as when they are equall in [g] degree or in power. But what equality of contrariety either in degree or in power, can there be betweene a supernaturall suffocating power, and the compression of the belly or throate. They are disperats in Logicke, but not contraries. For contrarietie is betweene such as are comprehended vnder one generall. And where one is opposed vnto one alone, and not indifferently vnto many. Neither doe I thinke, that any man wel aduised, will say that by compresion of those parts, he is able to suppresse the power of the diuell. The like may be saide of the application of cupping glasses, of sweete plaisters, of ligatures, &c. beneath, and of euell smelles aboue; by all which we do obserue those kindes of fits to be mitigated: and yet there can bee no such contrary respect in the against a supernatural cause, as is between a remedy and a disease. They are also procured vpon sweete smelles, vpon pleasant meats and drinkes, vpon feare, anger, iealousie, &c. as in the parti-

c *Fernel loco citato matheus de Grad. ex Azariuio. C. de Epilepsia.*
d *Hippo. de natura humana circa medium. De flatibus paulo post principium.* e *Gal. de Vena sectione aduersus Erasistr: cap: 8, in arte medicinali cap: 89. in constitutione artis cap: 13. methodi med: lib. 9. 10. 11. &c.* f *Valesius meth. med: lib: 1. cap: 4:* g *Mercatus meth med: pag: 42: 43: Gal. Simplicium lib. 3: cap: 11: Valesius controuers: lib. 1. cap. 4 Luk, 11. vers. 21, 22.*

particular causes shall bee farther declared: and yet no such consent can bee shewed in them with any supernaturall affect, as that they may any way cause or encrease it. Wherefore the rule of *Hyppocrates* must needes be true; that if these *Symptoms* do yeeld vnto naturall remedies, they must also bee naturall themselues. And thus much in explanation of these two arguments of *Hyppocraies* against the errour of his time: which notwithstanding hath been continued in the mindes of men vntill this day, and no maruell: vnlesse the same corruption which bred it at the first, had beene remoued out of the world. And therefore diuers of our Authors doe make especiall mention of this case wherein they report the common people to haue beene deceiued by imagining witchcraft or possession, where indeed there was none.

Georg. Godelman. de magit. &c. lib 2: cap 8.

Amatus Lusitanus reporteth of one *Diua Clara*, a maide of 18. yeares of age, which had euery day two or three such strange fits, as those that were about her, gaue out that that she was haunted with an euill spirit.

Bruno Seidelius de morbis incurab. pag: 29; Centuria 5, curat: 75.

In those fits euery part of her body was distorted, she felt nothing, nor perceiued any thing: but had all her sences benummed, her hart beating, her teeth close shut together: yet for an houres space or two she would haue such strong motions, that shee would weary the strongest men that came at her. When she had beene three weekes in this case, her left arme began to be resolued with a palsie, &c. He being called vnto her prescribed such remedies as

are vsuall in this case, and within few dayes recouered her, to the great admiration of the beholders.

Petrus Forrestus maketh mention of another maid of 22. yeares old, which dwelt with a Burgermaster of *Delft* in *Holland*, who falling in loue with a yong man, fell also into these fits of the Mother: which held her many houres together with such violent horrible accidents, as hee neuer sawe the like: her whole body being pulled to and fro with conuulsiue motions, her belly sometimes lifted vp, and sometimes depressed, a roaring noise heard within her, with crying and howling, a distortion of her armes and handes: in somuch as those about her thought her to be possessed with a diuell, and out of all hope of recouery. He being called vnto her in Ianuarie 1565. applied conuenient remedies as there he setteth downe, and in a short time restored her to her health againe.

Obseruationū medicin: lib: 10 *obseru*: 30.

Many more such like examples might bee produced both out of authenticall writers in our profession and out of our own experiences, which yet do liue (were it not that late examples would be offensiue to rehearse:) but these may suffice to show how easily men vnexperienced in those extraordinarie kindes of diseases, may mistake the causes of them: when through admiration of the vnwonted and grieuous accidents they behold, they are caried vnto Magicall and Metaphysicall speculations. But the learned Phisition who hath first beene trained vp in the study of Philosophy, and afterwards confirmed by the practise and experience of all manner

Thaddæus Dunus miscall: cap 9.

of

of naturall diſeaſes, is beſt able to diſcerne what is naturall, what not naturall, what preternaturall, and what ſupernaturall, the three firſt being properly ſubiect to his profeſsion: and therefore they doe wrong vnto the faculty of Phiſicke, and vnto themſelues, and oftentimes vnto others, who neglecting that light which wee might yeeld them, doe runne headlong and blindefold into many errors and abſurdities. For preuention whereof I haue breefly ſet downe what the doctrine of Phiſitions is concerning this diſeaſe of the Mother, which of all other is moſt ſubiect vnto miſconſtruction. For that as *Forreſtus* ſaieth it is a harde matter to diſcerne in what maner the Mother may occaſion ſuch ſtrange and manifold accidents.

Lib. 28. obſerua. 26.

Cap. 2.

What this diſeaſe is, and by what meanes it cauſeth ſuch varietie of Symptoms.

THis diſeaſe is called by diuerſe names amongſt our Authors. *Paſſio Hyſterica, Suffocatio, Præfocatio*, and *Strangulatus vteri, Caduceus matricis, &c.* In Engliſh the Mother, or the Suffocation of the Mother, becauſe moſt commonly it takes them with choaking in the throat: and it is *an affect of the Mother or wombe wherein the principall parts of the bodie by conſent do ſuffer diuerſly according*

Cardanus de cauſis ſig. et locis morborum cap. 114. Altomarus cap. 110. Guaynerius cap. de ſuffoc. matricis.

Æginus tetr. 4. Serm. 4. cap. 68. P. Ægineta lib. 3. cap. 71. Victor Trincavel. lib. 5. ſect. 5. cap. 9.

ding to the diuersitie of the causes and diseases wherewith the matrix is offended.

I call it an *affect* in a large signification to comprehend both *morbum* and *Symptoma*. For sometimes it is either of them, and somtimes both. For in regard the actions of expulsion or retention in the *Mother* are hurt. It may be called a *Symptoma in actione læsa:* in regard of the humor to be expelled which corrupteth and putrifieth to a venemous malignitie. It is likewise a *Symptom in excremento vteri mutato.* And in regard of the perfrigeration of the Mother, and so of the whole bodie. It is also a *Symptom* [a] *in qualitate tangibili mutata,* not *morbus ex intẽperie:* [b] because it is suddenly inflicted & suddenly remoued. But in regard of the rising of the Mother wherby it is somtimes drawn vpwards or sidewards aboue his natural seate, compressing the neighbour parts, & so consequently one another. It may be said to be *morbus in situ*, in respect of the compression it selfe, causing suffocatiõ and difficultie of breathing. It may be [c] *causa morbi in forma* by causing *coarctation* of the instruments of breathing. And sometimes these are complicated and [d] together with a venemous vapour, arising from this corrupt humor vnto diuers parts of the bodie, there will be an euill position of the matrix also: either because the ligaments, vaines and arteries beeing obstructed: [e] by those vapours are shortened of their wonted length, and so draw vp the part higher then it should be: or [f] for that the matrix being grieuously anoyed with the malignity of those vapours doth contract it selfe

and

a *Albert. Bottonus cap. 39.*
b *Gal. locorum affectorum 3. cap. 7. Petrus Salius pag. 467. Altomarus cap 110. Horatius Augenius Epist. 6*
c *Gal. de causis morb. cap. 7*
d *Altomarus c eit atb. Rondeletius methodo curand. morb. cap. 69. matheus de grad. in 9 Rhasis. cap. 28*
e *Mercatus lib 2. cap 3.*
f *Matheus de grad. in 9. Rhasis cap. 28. Hor. Augenius sibi offensum fugiens & et iucundum inse queus.*

and rise vp by a locall motion towards the midrif.

I say of the *Mother* or wombe because although the wombe many times in this disease doe suffer but secondarily, yet the other parts are not affected in this disease but from the Mother: (*Radix suffocationum vterus*) which finding it selfe annoyed by some vnkind humor, either within it selfe, or in the vessels adioyning or belonging vnto it, doth by a naturall instinct which is ingrafted in euery part of the body for his owne preseruation, endeuour to expell that which is offensiue: in which conflict if either the passage be obstructed, or the humor inobedient or malignant, or the functions of the wombe any way depraued, the offence is communicated from thence vnto the rest of the body. The principall part of the body are the seates of the three faculties, which do gouerne the whole body: The braine of the animall, the hart of the vitall, the liuer of the naturall; although some other parts are plentifully endewed with some of these faculties, as the stomacke, entrailes, vaines, spleene, &c. with naturall faculties, the instruments of respiration with animall and naturall. These parts are affected in this disease, and do suffer in their functions as they are diminished, depraued, or abolished, [h] according to the nature & plenty of the humor, and the temperament and scituation of the Mother: and that *diuersly*: For somtimes the instruments of respiration alone doe suffer, sometimes the heart alone, sometimes two or three faculties together, sometimes successiuely one after another, sometimes one part suffereth both

Galen.6.loc.affert.cap.5. Auicen.Fen.21 3.cap.16.tract 4.initium est ex matrice et] peruenit ad communitatē sortem cordis et cerebri &c. Horatius Angonius Epistola 6.

g *Gal.de difficultate respirā ds lib.1.cap.7. Trincauel.li.4 cap.12.Felix platerus ca.de respirā defectus. Gal.de sympt. differentiis Cap 2.3.*

h *Gal.5.loc.affect.6 Mercatus pag. 173.*

Petrus ſcilius diuerſus pag. 400

Mercat. pa. 170

Mercat. pa. 174

a reſolution and a conuulſion in the ſame fit, or when as it ſuffereth in one part and not in another, as we ſee oftentimes ſence and motion to bee taken away and yet hearing and memorie to remaine, the ſpeech failing and reſpiration good. Sometimes reſpiration, ſence, and motion do altogether faile, and yet the pulſe remaine good: So that the varietie of thoſe fits is exceeding great, wherein the principall parts of the body doe diuerſly ſuffer.

Another diuerſitie there is, in the order of theſe fits: for ſomtimes they keep due [g] periods or circuits yearly or monthly, according to the falling ſickneſs, and ſometime euery weeke, ſometimes [h] euery day, &c. I know a gentlewomã in this towne, who for 2. yeares together neuer miſſed a fit of the Mother in the afternoone. The like is hereafter mentioned in the Eſſex gentlewo. who for 16. years together had euery day a fit of the Mother at a certaine houre. *D. Argent* and I had another patient, in whome for 10. weeks together we obſerued a fit of the mother euery ſatur day. I adde *by conſent of the Mother* to diſtinguiſh thoſe *Symptoms* or diſeaſes from ſuch as are cauſed originally by the part affected. For being procured but by conſent, they endure no longer thẽ the fits of the mother do continue. The conſent or communitie which the matrix hath with thoſe principal parts of the body is eaſily perceiued, if wee conſider the anatomy of that part, & the diuers waies wherby it may and doth communicate with them. The fũctions of this part, beſides that which is commõ to all other for their nutriment deriued from the naturall

Ætius lib. 26. cap. 70

P. Agineta lib. 3. cap. 71.

Rhaſis cont. lib. 22. meſue ſum. 4. part. 4 ſect. 1 cap. 8.

Auicen Fen. 21 3. cap. 16. tract 4. quandoque ſunt period. eius tardi, quandoque accidit omni die.

facultie, are 2. the one respecting the preseruatiō of the whole body, as it is an *Emunctory* of diuers superfluities which do abound in that sex. The other for the propagation of mankind, where it is to be conceiued and nourished vntill it be able to appeare in the world. In regard of these offices this part hath neede of great varietie of prouision, according as the vses are manifold. The substance is neruous, for the great necessitie it hath of sence and motion.

Gabr. Fallopius de med. purg. Cap. 17. et 23. Via euacuationis.

It is also *Porous* for the better entertaining of the vitall spirits, and the necessitie it hath of distention and contraction.

Constant. Varolius lib. 4. cap. 3

It is tied vnto diuers partes of the body that it might the better beare the weight of an infant: backwards by little strings vnto the lower gut, vnto the loines and *os sacrum*: forwardes vnto the necke of the bladder and *os pubis* by certaine membranes deriued from the *peritoneum*: on each side it is tyed vnto *ossa illii* by a ligament growing from the muscles of the loynes. It receiueth also for the former vses, vaines from the liuer, arteries from the hart, and nerues from the braine and backe, which are all inserted into the substance of the part, to deriue vnto it the benefit of those 3. faculties, both for the proper vse of the part, and for the vse of propagation and to discharge the whole bodie of diuers superfluities, which otherwise would be an occasion of many infirmities in them.

Gasparus Bauhinus historia anatom. p. 71.

Now according to this description let vs consider how by consent, the principall partes of the bodie may bee affected from the matrix.

The

The partes of our bodie doe ſuffer by conſent
b two manner of wayes. The one is when they
doe receyue ſome offenſiue thing from another
parte which is c called *Communitas non abſoluta*.
And this is either a qualitie as in venemous and in-
fectious diſeaſes, where the malignitie creeping
from one part to another doth alter the qualitie of
the parts as it goeth, and at the laſt is comminica-
ted to the principall parts, as the head, heart, liuer,
longs, &c. or a ſubſtance which either by manifeſt
conducts, as vaines, nerues, arteries, &c. or by inſen-
ſible pores (as *Hyppocrates* ſaith, our bodies are tran-
ſpirable, and tranſmeable) is conuaied from one
part to another: whether it be a vapour or a humor,
as wee doe commonly obſerue in the fits of feuers,
where a vapour ariſing from the part affected, diſ-
perſeth it ſelfe through the whole body, and affec-
teth the ſenſiue parts with colde or heate, the mo-
tiue parts with trembling, the vitall parts with fain-
ting, ſounding, inequalitie of pulſe, &c. the naturall
parts with deiection of appetite, ſubuerſion of the
ſtomacke, &c. vntill nature haue ouercome and
diſcuſſed it. In theſe Feuers alſo many times hu-
mors are ſo plentifully ſent vp vnto the braine, as
by cuſtome or long continuance they breede ſome
proper affect there.

b *Trincauel. l. 3 Sect. 2. cap. 2.*
c *Auicen. Fē. 1. 3. tract. 2. ca. 6 Montagnana conſil. 226*
Fernel. patho-logia li. 6. ca. 16
Poreſtus lib. 10 obſeru: 115: in ſcholiis.

The other kinde of communitie is that which
they call *Communitas abſoluta*, wherein the part con-
ſenting receiueth nothing from the other, but yet
is partaker of his griefe: either for *ſimilitude* of ſub-
ſtance or function, which cauſeth mutuall compaſ-
ſion:

sion: as all neruous partes haue with the braine: whereby if any Nerue or neruous part bee hurt or pricked, the braine suffreth a conuulsion, or *for neighbourhood* and vicinitie, whereby one part may offend another, by compression or incumbencie: as in the prolapse of the Mother, the bladder or fundament is oftentimes offended in their naturall excretion. And in this disease which we haue in hand by the locall motion of it vpwardes, the midriffe is straightned of his scope, whereby the lunges doe faile in their dutie, or by *reason of connexion or continuitie* which it hath with other parts, by Vaines, Nerues, Arteries, Membranes, Ligaments, &c: whereby the offence is easily imparted vnto other partes. Or lastly by priuation of some *facultie or matter*, whereof the part hath neede. As in the obstruction of the *Spina Dorsi* there followeth a resolution or palsie of the legges or armes, by reason that the animall facultie that should giue sence or motion to the part is intercepted and hindered in his passage. Likewise in a resolution of the Muscles of the breast, as in a wound of that part, or in swounding the voice is taken away, because the matter of it which is breath, is either not sufficiently made, or is carried another way, or not competently impelled to the organs of voyce.

Gal: locorum affect: 1: cap: 6

Rondeletius cap 6 9. Trincavell loco citato:

All these manner of wayes hath the Matrix by consent to impart her offence vnto other parts. For there wãteth no corruption of humor, vapour, nor euill qualitie, where this part is ill affected, to infect other partes withall, there wantes no oportunitie

nitie of conueyance or passage vnto any part, by reason of the large Vaynes, Arteries, and Nerues, which are deriued vnto it, with which it hath great affinitie and similitude of substance, besides the connexion it hath with the heart, liuer, braine, and backe. It is linked also in neighborhoode with diuerse partes of great vse, as the bladder, guttes, midriffe, &c. which are likely to bee warmed when this part doth burne. *According to the varietie of causes and diseases wherewith the wombe is offended*, these *Symptoms* doe differ in nature, or in degree. [a] A plentifull matter produceth a vehement *Symptom*: a corrupt matter according to the degree of corruption, and the qualitie of the humor corrupted, causeth like accidents. The diseases also of the Mother being cõplicated with the former corrupt humors do yeeld varietie of *Symptoms*: as the rising of the Mother, which alwayes causeth shortnes of breath: [b] Empostumes of the Mother according to the place where they are bred, and the quality of them, doe also bring a difference in *Symptoms*. And thus much for explanation of the definition.

[a] *Mercatus pag. 165.*

[b] *Mathaus de gradi. & Auicenna locis citatis.*

Cap. 3.

Cap. 3.

Of the kinds of this disease, and first of that wherein the vitall facultie is offended.

NOw I come to the kinds and sorts of this disease, which may bee reduced vnto three principall heades, according as euerie part of the bodie belongeth vnto some of the three principall functions which do gouerne the bodie of man. Not that euerie *Symptom* in this disease doth hurt some of the three functions, for some are onely molestations or deformities, as sudden Collickes, windie humors, noyses, alteration of colour, &c. But because euerie part may well bee mustred vnder some of these generals: and we doe seldome see any hystericall affect wherein some one or mo of the functions are not affected. These functions as they are distinct in office, so they possesse in our bodies seuerall seats and haue seuerall instruments belonging vnto them.

Affectus corporis vel excretionum vitia.

1 The vitall function which by preseruing naturall heat in a due temperature, maintaineth the coniunction of soule and bodie togither, hath his principall mansion in the heart, and from thence by his Arteries conueyeth vitall spirites vnto euery member. So as without this wee could not liue: and therefore it is accounted the principallest func-

tion, becauſe the reſt receyue their being from this, and this fayling they muſt needes all ceaſe. This function is performed by the motion of the heart, and Arteries, which in this affect of the Mother is drawne into conſent as it is either diminiſhed, aboliſhed, or depraued. The deprauation of this motion is either when it is too faſt and quick, or when it beates diſorderly. The pulſe in this diſeaſe is oftentimes too quicke, although it bee weake withall: but ſeeing it brings no great offence with it, the patient doth ſeldome complaine therof. The greater offence is when it beates diſorderly, and keepes no equall nor orderly ſtroke, but either trembleth and daunceth in the motion, or elſe is violently impelled: inſomuch as it doth not onely remoue ones hande being applied to ſome part where the Arteries are great, and neare to the skinne) as lately appeared in a noble Gentleman of this lande now dead) but as *Fernelius* teſtifieth, hath ſometimes diſplaced the ribbes, and ſometimes broken them through the violent motion of the heart.

Trincauel. li. 4 cap. 24.

De partium morbis et ſymp. lib. 5: cap. 12.

This *Symptom* is called the palpitation or beating of the heart, or Arteries whereof *Maximillian* the Emperour died, as *Crato* reporteth, and wherewith *Charles* the fift was oftentimes moleſted, as *Veſalius* writeth. It is chiefly to bee perceyued where the Arteries are great & neare the skin: as vnder the left ribbes towards the backe, and in the necke: as you may obſerue in Maides that haue the greene ſickeneſſe, by the ſhaking and quiuering of their ruffes, if they ſit cloſe to their neckes: where ſometimes

times through the dilatation of the Arterie there ariseth a [a] tumour as bigge as ones fist. This *Symptom* is euerie where mentioned by our [b] Authours in this disease and our dayly experience confirmeth it.

This motion of the heart and Arteries in this affect of the Mother is oftentimes diminished either in part or to sense totally. In part, where the pulse in this disease is weake, slow, obscure, intermittent, &c. and the whole bodie accordingly feeble and slow in euery action, for want of influence of vitall facultie from the heart. It is totally diminished in that *Symptom* which is called *Syncope* or swounding, the very image of death, where the pulse is [c] scarcely or not at all perceyued; the breath or respiration cleane gone: by reason that the heart wanting his motion, hath no neede of the helpe of the lungs to refresh it withall, all the faculties of the body fayling, it selfe lying like a dead corpse three or foure houres togither, and [d] sometimes two or three whole dayes without sense, motion, breath, heate, or any signe of life at all (like as wee see Snakes and other creatures to lie all the winter, as if they were dead, vnder the earth) insomuch as diuerse [e] errors haue beene committed in laying foorth such for dead, which haue afterwards beene found to haue life in them, and haue risen vp in their burials, whereupon there haue beene lawes enacted, as [f] *Mercurialis* reporteth, that no woman which was subiect to this disease should be buried vntil she had beene three dayes dead. Or as [g] *Alexander Benedictus*

a *Aneurisma. Fernel. loco citato.*
b *Petrus Salius pag. 429. Skinckius de cordis palpit. obs. 211. item 218. 222. Forestus lib. 17 obs. 8.*
c *Gal. loc. affect. 6. c 5. pulsum vix perceptibilem habent & item de compos sit. pharmac. s. l. lib. 9 in finit.*
d *Antho. Guaynerius. cap. de suffoc. matricis. Albert. Bottonus loco infra citato. Gal. loco citato. Altomarus loco citato.*
e *Ambros. parœus li. 24. c. 10*
f *De morbis mulierb. lib. 4. cap. 22. Iacobus Syluius de mensibus mulierum.*
g *De morbis medicandis. lib. 10. cap. 10.*

of *Bolonia* sayth 72. houres, which commeth to the same reckoning. [a] *Petrus Bayrus* setteth downe diuerse reasons why they should not be buried before three dayes bee ended, besides the experience of some (as hee saith) that haue beene found aliue in their graues after they had beene buried. I will refer the reader for the reasons to the author himself, and to [b] *Forrestus* in his obseruations. [c] *Plinie* maketh mention out of *Heraclides*, of a woman who for seuen dayes together lay for dead in a fit of the mother, and was restored againe to life: which (saieth [d] *Marcellus Donatus*) is not to be thought a fabulous tale, seeing it is not repugnant to the rules of Philosophie and Phisicke. And [e] *Galen* making mention of the verie same hystorie vnder the name of *Apnœa*, discourseth of the reasons of it.

[a] *Practica lib. 2. cap. 17.*

[b] *Lib. 10. obser. 79. in scholiis.*
[c] *Histor. nat. lib. 7. cap. 52.*
[d] *De medica hystoria mirabili. lib. 4. ca. 11*
[e] *6. Locorum affect. cap. 5.*

[f] *Rabbi Moses* an ancient Author in Physicke, reporteth also of a woman, that in the fitte of the mother, did lie six dayes without sense and motion, her Arteries being waxt hard, and she readie to be buried, and yet recouered.

[f] *Iob. Schinckius refert ex pictorio. obseruat. med. lib 4. cap. 288.*

[g] *Bottonus* a late professor of Physicke in Padua, reporteth of a woman that beeing giuen ouer for dead in a fit of the Mother, was by such conclusions as he tried, discouered to be yet aliue, and recouered her former health againe by such remedies as he prescribed.

[g] *De morbis muliebribus cap. 43.*

[h] *Foreſtus* of *Alkmar* in north *Holland*, but lately dead, setteth downe the like example of another, that lay in that maner 24. houres, and was by him restored to health againe.

[h] *Obseru. li. 10. in scholiis ad obseruat. 79. Iacobus Ruffius testatur se plures huiusmod. Gidiff. mulieb. lib. 6. cap. 8.*

The

The like also he citeth out of *Leouellus*, in that place, of one that lay with her eyes shut, and dumb a whole day, and by conuenient remedies was deliuered from her fit, and could rehearse all that was done about her in the time of her fit. But the most pitifull example of all other in this kinde, is that which *Ambrose Paræe* reporteth of *Vesalius* a worthie Physition, & for anatomicall dissections much renowmed, who being called to the opening of a Gentlewoman in Spaine, which was thought to be dead through the violence of one of these fits, began to open her, and at the second cut of the knife she cried out, and stirred her limbes, shewing manifest signes of life to remaine. The beholders were exceedingly amazed at the sight, and blamed the Physition much for it: who though hee tooke her for dead, yet tooke he great apprehension of sorrow for that accident, that he estranged himselfe. After through griefe and remorse of conscience for his error, pretended (as others say) a pilgrimage for the absenting of himselfe, and therein died. Many more examples to this end could I produce out of *Authenticall* writers, and late experiences, if it were free for mee to mention them: but these may suffice to shew how wonderfully the vitall facultie is ouerthrowne in this disease, and withall respiration, sense, motion, and all the functions of the bodie by reason of this.

De hominis generat. cap. 46.

Cap. 4.

Of that kind of this diſeaſe wherein the animall facultie is offended.

THe ſecond kind of this diſeaſe is, where the animall facultie doth principally ſuffer; and it is that faculty whereby we do vnderſtand, iudge, and remember things that are profitable or hurtfull vnto vs, whereby alſo we haue ſence and do feele the qualities of things, and moue to and fro, & performe diuers other voluntary actions for the cõmoditie of the bodie. For nature had made vs but baſe creatures, if ſhe had giuen vs onely the vitall facultie barely to liue, and the naturall to grow, and to ſupply the expence that is daily made of naturall moiſture: If ſhe had not withall giuen vs knowledg and vnderſtanding of ſuch things as we are ſubiect vnto, and abilitie to moue our bodies at our pleaſure, to apprehend that which is profitable & to ſhun that which is offenſiue, &c. And therefore as a facultie making moſt for the dignitie and vſe of man, it is placed principally in the braine; from whence it diſperſeth his beames of influence into euery part of the bodie, according to the ſeuerall vſes and neceſsitie of each part.

This animall facultie hath this peculiar difference from the vitall and naturall faculties, that the functi-

ons

ons of it are subiect vnto our wil, & may be intẽded remitted, or peruerted at our pleasure, otherwise thẽ in the other faculties: For no man can make his pulse to beate as he list, or alter the naturall functions at his will and pleasure. But these animall functions may be abused both by our owne will, and by the violence of some disease, and by both, as *Galen* testifieth, *lib. 2. de Symptomatum causis cap. 12.* That it may be abused by our owne will, he proueth also in another place, where he bringeth an instance of a seruant (*serui barbari*) who killed himselfe to anger his maister by holding of his breath. S. *Augustine* saith that he knew a man that could make himselfe to sweate when he list, by his imagnation only. *Cornelius Gemma* saith, that he knewe one that could weepe when he list: others that could make their bodies stiffe like an image, imitate the voyces of all kinde of creatures, raise a hickocke, and breake wind as often and in what maner they would. And S. *Augustine* tels of one that would make a kinde of musicke that way. *Adrian Turnebus* saw a rogue that gayned much money by shewing this feate, we do also daily see that some can counterfait madnes, some drunkennesse, some the falling sickenesse, some palsies and trembling, some can play the fooles and supply the roomes of innocents, some can make noyses & speake in their bellies or throates, as those which *Hyppocrates* calleth *Eugastrimuthoi ventriloqui*, such as was the holy maid of Kent, and *Mildred* of westwall, &c. And it is strange to see how young bodies will be bowed and writhed diuersly, as wee see

De motu musculorum lib. 2. cap. 7. 8.

De ciuitate Dei lib. 4: Cosmocrit. lib. 1. pag. 156.

Medici parisienses in historia Martha. Brossier.

1. Sam. 21. 13. Gal. lib quomodo deprehenduntur qui aegrotare se fingunt. cap. 1.

Epidemiorum. 5. R. Scot. lib. 7: cap. 1.

ſee in tumblers iuglers, and ſuch like companions. Hereupon diuers haue counterfaited diſeaſes as I once ſaw a poor fellow being areſted for a ſmal debt coũterfaited a fit of the falling ſicknes, with ſtrange and violent motions: whereby the creditor in compaſsion was moued to releaſe him. Being releaſed he was well againe, and vnto his friendes ſeemed to confeſſe the couſonage: others haue counterfaited poſſeſsions, either vpon meere deceit or inticed therto through the conceite of ſome diſeaſe wherewith they haue beene troubled. But for this point I referre you to the hiſtories of *Agnes Brigs*, *Rachel Pinder*, *Martha Broſsier*, &c. *Ren. Scot* tels of one that being blind, deafe, and dumbe, could reade any canonicall Scripture, but no Apocripha: But was diſcouered by inſerting a leafe of Apocrapha: among the canonicall. Another fayning her ſelfe to be poſſeſſed with a diuell, would anſwere to any queſtion made in Engliſh, but vnderſtood no latine. Diuers ſuch like examples might bee procured to ſhew how the animall functions may be abuſed by our owne will. But againſt our willes this faculty doth ſuffer by conſent in the ſuffocation of the Mother diuerſly according to the varietie of offices or functions which it performeth.

Lib. 16. cap. 4.

The functions of it are three, the firſt is called *Internall* and principall ſence which doth gouerne and direct all the reſt by *Imagination*, *Reaſon* and *Memory*: which if it bee hurt either by imminution or deprauation or total aboliſhment, then the inferior functions doe neceſſarily participate with the offence

fence. They are hurt by Imminution when a man doth not *Conceiue, Iudge*, or remember so well as hee ought to doe, as in dulnesse or blockishnesse, as wee call it in vndiscretion, foolishnes or want of iudgement, in oblition or forgetfulnes, &c. They are abolished either in those drowsie affects which wee call *Caros, Cama, veternus, Lethargus* &c. or in those astonishing *Symptoms* wherein all the animall faculties are at once taken away, sometimes with a generall resolution or palsie, as in *Apoplexies*: sometimes with a generall conuulsion, as in the falling sicknes: sometimes with a *Stifnesse or congelation* of the body, wherein they lie like an image in the same forme they were taken.

Hebetudo mentis.
Imprudentia oblitio.
Sopor.
Apoplexia.
Epilepsia.
Catalepsis.

These internall sences are ouerthrowne either in part or in whole in this suffocatiō of the mother: and thereupon it is likened vnto these former diseases: and this kind is accounted by *Auicen* to be the most grieuous of all other, where the imagination and reason is hurt: and the other which holds them with conuulsions, contractions, &c. he accounts to bee the milder and the more vsuall. And therefore he saith that commonly they can remember what was done about them in their fit: vnlesse it be of this most grieuous kinde.

a *Hypp. de morbis mulsebr. lib 1 et 2. Torpor occupat caput mēs percellitur et improba fit non facile intelligit. De Virginum morbis cor fatuum fit, ex fatuitate torpor. Gal. loc affect. 6. 5. De compos. pharm. s. L. lib. 9 in fine Rhasis continēt 22. Eginet. a. li. 3. ca. 71. Ætius tetr. 4 Serm. 4. cap. 68. paschalius lib. 11 cap. 58. Valescus de Taran. Iacobus Sylvius Altomam. Augeni. Avi. Fen. 21. 3. cap. 16. tract. 4. Idem. Petr. salius de catelepsi. pag. 384.*

The Internall sence is depraued when a man doth imagine, iudge, or remember thinges that are not as if they were, or things that are, otherwise then they are indeed. Whether they do it in cogitation alone, or do expresse it by word or deede. As

Insania. Delirium. Melancholia. Furor.

we see in those fooles which wee call naturals, in mad men, in melancholike men, in those that are furious, in such as do dote, in such as are distracted through loue, feare, griefe, ioye, anger, hatred, &c. In some of which they will laugh, crye, prattle, threaten, chide, or sing, &c. according to the disposition of the party or the cause of the affect.

Vigilia. Insomnium.

These functions are also depraued in too much wakefulnesse through the commotion of the animall spirits, also in dreames, where somtimes besides the deprauation of the fantasie they wil walke, talke, laugh, crye, &c. And lastly in that disease which is called [b] *Saltus Sa*[ti] *viti*, or *Saltuosa dispositio membrorum* wherein they will daunce, and leape, and cannot endure to be quiet.

b Saltus Viti. F. Platerus de mentis alienatione. pag. 103

This deprauation of the internall sences, is so ordinary in the fits of the Mother, as *Horatius Augenius Epistola. 6.* seemes to make it of the essence of this disease, that the imagination is euer depraued in it. But [c] *Hyppocrates, Galen, Auicen*, and most of the best Authors in our profession, do affirme that very often there happeneth an alienation of the minde in this disease, whereby sometimes they will waxe furious and raging depriued of their right iudgement and of rest.

c Hippocrat. de morbis Virg. pra acuta inflamatione insanit pra putredine clamat, &c. De morbis mulebr. lib. 1. mente alienatur in hoc morbo et deliria fiunt furiosa dentibus frendet Vigilabit anxia erit &c. Auicen loco citato facit accidere alienationem per communitatem cerebri, &c. Aetius garrula inquieta & iracunda fiunt. lib. 16. 74. Hier. mercurialis morborum mulebr. lib. 4. c. 10. Iacobus Syluius demensibus. Matheus de grad. consilio 80. historiam narrat furiosi.

The second function of the animall facultie is the externall sensitiue function; which giueth to the eye the facultie of seeing, to the eare of hearing, to

the tongue of tasting, to the nose of smelling and to diuers parts of the bodie the power of feeling.

This function in all these kindes is diminished, depraued, or cleane abolished, but especially in this disease of the mother, we do obserue the offence which is done to the feeling facultie, when the parts are benummed or do not feele at all, or when they feele [d] paine and offence, or when they feele things falsely and otherwise then they are.

Concerning hearing, although [e] *Hyppoc. Rhasis* and diuers others doe obserue that sometimes it is hindred: yet it seemes to be in the former kinde where the internall facultie doe suffer. For *Mercatus* puts it as a difference from the falling sicknes, that in this suffocation of the matrix they doe commonly heare. The priuation of the other sences of seeing, tasting, smelling and feeling, are verie ordinarie in this disease, as you may obserue in the Histories following, and in these quotations.

The third function is that which giues motion to the whole bodie. This motion serueth either for a voluntary vse onely, or for a naturall vse also. The motions for the voluntary vse are the free motions of the externall members of our bodies: as to bowe the whole bodie and the head by meanes of the backe, to apprehend with the hand, to stand and goe with the feete and legges, to chewe with the iawes, to open & shut the lips & eyelids, to moue the eies, &c. This functiō is *diminished* in that affect which we cal *lassitudo*, werines or vnweldines,

Priuatio Visus Auditus. Gustus. Olfactus. Tactus.

d Iuxta receptam a medicis sententiam dolorem hic insero licet videatur potius ad simplices corporis affectus referendus.

e Hyp. morb. mulebr. lib. 2. can ligo ante oculos obuersatur et vertigo, oculis non acute videt nihil offaciunt vocat, a non audit Rhasis 22. cont. in hac passione non audit quando datur in auribus eius vox terribilis AEgineta loco citato. Instrumentorum sensus apprehensio &c. Auicen narrat plurimum eius quod fuit in ea nisi sit maxima et immoderata AEtius sensus et motus intercipiuntur. Gal. immobiles sine sensu sacet

Horatius Angenius Epist. 6, Gal. de motu musc. lib. 2. cap. 6. et 8.

wherein we are not able to moue so strongly and nimbly as we should.

Paralysis.

It is *abolished*, either by a *resolution* or *palsie* where the sound part drawes the sickly part, that is the part resolued, & depending draws the muscles & nerues &c. or by a *Spasmus* or *contractiõ* of them g where the sick part drawes the soundpart, that is, the muscle which is affected, drawes the member which is wel.

g *Contractio. Platerus. Gal. de causis morborũ lib. 2. cap. 7. et loc. affect. li. 34.*

A resolution or palsie is either generall of both sides of the bodie h exempting the head, or of one side called *Hæmiplegia*, or yet more particular of the hand, legge, finger, &c. called i *paraplegia*.

h *Petrus Salius pag. 401. tanquam leuis Apoplexia Fern. de part. morbis & sympt. li. 5. cap. 3.*

i *Gal. 1. prorhet com. 2. 50. et com. 3. 26. de victus rat. com. 4. 27. de morb. vulg. com. 2. 56*

Gybbus.

Trismos.

Tortura oris.

Strabismus.

Spasmus Cynicus.

A *Contraction* or *Spasmus* is also of like sortes, sometimes the bodie is held vpright and cannot be bowed any way in that affect which is called *Tetanos*, sometimes it is bowed forwardes *Emprostotonos* sometimes backward *Opistotonos*, somtimes the back is crookt in some part of it, as in *Gibbo*, sometimes the iawes, lips, face, eyelids, &c. are contracted, wherby they make many strange faces and mouthes sometimes as though they laughed or wept, sometimes holding their mouthes open or awry, their eyes staring, &c. Sometimes the handes, armes, legges, fingers, toes, &c. are contracted, sometimes particular muscles in the sides, backe, armes, legs, &c. one or more at once, as in crampes.

It is *depraued* where the motions are immoderate, peruerse, inordinate, or indecẽt, as when they are *vnquiet*, & cannot abstaine frõ motions and gestures, casting their armes and legges to and fro, vp and

downe

downe, dauncing, capring, vawting, fencing, and in diuerse maners forming their motions. Also in *Convulsions* of the members, where they are shaken and pulled by inordinate motions, as wee see in the falling sickneſſe. Also in *trembling*, *palpitation*, *rigor* where the teeth do chatter, horror where the haire ſtandes vpright, ſtretching, yawning, gaſping twinckling of the eyes, &c. Theſe impediments and deprauations of motion are dayly obſerued in vterne affects: as may appeare by theſe teſtimonies. *Hyppocrat. de morbi muliebr. lib. 1. Albas oculorum partes ſubuertit, dentibus frendet, & ſimilis ſit his qui herculeo morbo detinentur. Item ſit cõuulſio ſortis articulorum corporis, claudam facit aut impotentem præ rigore, alias atque alias ſeipſam iactabit. Horror. Erectæ ceruicis ſpiratio ipſam tenet, & quicquid ederit aut biberit ipſam moleſtat. Torpor occupat manus & inguina, & crura & poplites. Magnis pedum digitis conuelluntur gybboſa ſit, de nat. muliebr. Gal. lib. de ſemine cap. 3. Tenſiones lumborum & manuum, & pedum viduam apprehendebant loc. affect. 6. 5. Aliis crura & bracchia contrahuntur. Auitenna. minor ſuffocationum eſt quæ facit accidere ſpaſmum & tetanum, ſine nocumento in ratione & ſenſu. Quandoque claudit oculos & non aperit eos. Stridor dentium, percuſſio oculorum, & motus inuoluntarius lacertorum. Rhaſis. Stridor dentium cum ſpaſmo & torquedine extremitatum, dolores ſortes adeo vt mulierem torquere faciant vndique & caput genibus implicari. &c. Meſue loco ſuperius citato. Aetius. Oculi poſt multam grauitatem attolluntur, vterus paulatim laxatur & intellectum & ſenſum recipit. &c.*

Marcellus Donatus li. 2. ca. 4

Felix Platerus de motu deprauato. pag. 401.

The animall motions which doe ſerue for naturall vſe, haue their power from the animall faculties, but their vrging and prouoking and cauſe from the naturall, and are either *Reſpiration, Ingeſtion, or Excretion.* Reſpiration hath annexed vnto it voyce, and ſpeach, this is diminiſhed or aboliſhed in *Suffocation* or choaking, from whence this diſeaſe which we intreat of taketh his name, as from the moſt cõmon *Symptom* which appeareth in it. In *difficulty* of breathing. In priuation of *voyce and ſpeach.*

Suffocatio. Antho. Guaynerius cap. de ſuffocatione.

Priuatio vocis.

It is depraued when it is done immoderately or inordinately, whether it be voluntarie, or inuoluntarie, as in *ſhortneſſe of breath, ſighing, yawning, the hickock, ſneeſing, coughing, belching, vomiting, making of noyſes, blowing, and reaching, &c.*

Citæreſpiratio, ſuſpirium. Oſcitatio. Singultus. Sternutatio, Ructus, Tuſsis. Deglutitio. Excret. &c.

Ingeſtion, or ſwallowing, is alſo hurt in this affect, when either they cannot ſwallow meate, or drinke at all, or with great difficultie.

Excretion is alſo hurt in this caſe, by vomit, ſeege or vrine, &c. when either they cannot performe it being prouoked, or do it out of ſeaſon, or more then is conuenient. &c.

Theſe *Symptoms* alſo appeare in the Suffocation of the Mother. *Hyppocrat. de nat. muliebri. Muta derepentè fit. de morbis muliebr. lingua ipſius refrenatur & hanc non claram habet. Aliquibus etiam vocis priuatio. Spiritus ſublimis it, et ſuffocatio et anhelatio denſa ipſam corripit. De nat. muliebr. Tuſsis detinet & contabeſcit & videtur peripnumonia eſſe, &c. Gal. 9. de compoſ. Ph. ſd. aliquibus vox intercipitur. loc. affect. 6. 5. alia interceptas habent ſpirationes alia ſuffocationes, &c. Hyppoc.*

de

de nat. muliebr. quicquid ederit aut biberit ipsam molestat. Auicen. Abscinditur loquela &c. Rhasis. Strictura anhelitus, squinantia, peripneumonia, apostema in gutture ex cõmunicatione Diaphragmatis cum matrice. Gal. Loco citato humiditas quædam ê locis muliebribus excurrit. &c. Rondalat. cap. 69. Hollerius. cap. 59. Syluius suspirium. Montagnana consilio. 225.

These motions as they belong to the animall facultie are principally hurt by *Resolution, contraction,* or *conuulsion*, according as the simple motions are, and therefore we shall not need to stand any longer vppon them in this place: as they belong vnto the naturall facultie, and do receyue offence in that respect shall be declared hereafter in the third general faculty. In the mean time let vs produce some examples of this 2. kind of *Suffocation*, where the animall faculty doth principally suffer: for examples many times do perswade more then doctrine. *Hollerius* reporteth that the gouernour of *Roan* in France had two daughters which were helde with these fits, in such sort as they would laugh an houre or two together, and confessed that they could not refraine from laughing, although diuerse means to that end were vsed, both by entreaty, and by threates. He tels also of a gentlewoman *de Rochpot*, who being in these fits would raue, laugh, & weep, her eies being shut. *Forestus* maketh mention of one *Alcida Theodorici at Alkmare* a yong lusty maid who was held 24. houres in a most grieuous fit of the mother, wherin she lay as if she had beene halfe dead, hearing what was said about her, but could not speake, nor enioy her

De morbis internis Lib. 1. ca. 59. in scholiis.

Lib. 28. obseru. 26.

her other ſenſes. Sometimes ſhe would bee pulled as if ſhe had the falling ſickeneſſe, ſometimes would lie ſtill as if ſhe were in an *Apoplexie*, ſometimes ſhe would onely ſtirre her legges, the reſt of her bodie being dull: and although ſhe could not ſpeake, yet ſhe would crie and laugh by turnes, and then be ſullen and dumpiſh, as if ſhe were dead againe.

Aliam egregiã motuum cõvulſiuorũ ab vtero hyſtor. vide apud eundem. li. 10. obſer. 116 Lib. 26 cap. 16.

Alexander Benedictus veronenſis teſtifieth, that he ſaw a woman in a fit of the Mother, that was beſides her ſelfe, and would ſometimes laugh & ſometimes crie. Thoſe that attended her, applied Partrige feathers vpon coales vnto her noſtrilles, and by chance through want of care there fell a great coale out of the Chafingdiſh into her boſome, where it burnt her, and made a great bliſter, but ſhe perceyued it not vntill the next day, and then complained of her breaſts. My ſelfe had a patient in this Citie yet liuing and in good health (whome I will name vnto any whome it may concerne) that endured a violent fitte of the Mother a whole day together: wherein ſhee had many ſtrong conuulſions, and ſometimes did lie as if ſhe had beene dead. Inſomuch as the midwiues would haue giuen her ouer, and imputed ignorance vnto mee that I would attempt any thing for her recouerie. But her huſband being perſwaded by me to make triall of ſome meanes which I had preſcribed for her, ſhee was within three or foure houres deliuered of a childe; yet knew not of it, vntill ſhee was throughly recouered of her fit, which was fourteene or fifteene houres after, and then ſhe asked her husband what

was

was become of her great bellie. I could rehearse two other such like examples within this citie, which happened not many moneths since.

But we had of late a most rare example of this disease in an Essex Gentlewoman of good note, who being once frighted by squibs, fell into these fits of the Mother, which held her euery day, and whensoeuer else she did eate any comfortable meat, for the space of fifteene or sexteene yeares togither, with such violent conuulsions, as fiue or six strong men could scarce hold her downe. Sometimes her limbes would be contracted, sometimes perticular Muscles, which would cause swellings in diuerse parts of her bodie, sometimes she would be without all maner of sense. And being made beleeue by a stranger Physition that she was bewitched, her fits increased vpon her, and grew to bee stronger then before.

Bartholomeus Montagnana reciteth vp 31. seuerall *Symptoms* of this disease which hee obserued in a Gentlewoman which was his patient. Conuulsions, swoundings, choaking in the throate, sadnesse and lamentation, coldnes ouer her whole bodie, dumbnesse, and yet could heare, drowsinesse, beating of the heart, trembling of the handes, contraction of the fingers, &c.

It were in vaine to heape vp many examples to this purpose, seeing our daily experience doth yeeld vs sufficient store of proofe of the varietie of these *Symptoms* in the animall facultie.

Cap. 5.

Of that kind wherein the naturall facultie is offended.

THe third kinde of this diſeaſe is, where the naturall facultie doth principally ſuffer. This facultie is of great neceſsitie for the maintenaunce of mankinde and according to the diuerſe vſes thereof is diſtinguiſhed. For ſeeing that nature bringes vs not forth into the world perfect men, in that ripeneſſe and integritie, of all humaine actions which afterwards we attaine vnto, when wee come to full growth, it was meete to be prouided of ſuch a facultie in our bodies as might encreaſe our ſtature, & ſtrengthen the inſtruments of the whole body, for the better perfection of the actions thereof. And this is called *facultas auctrix*. Seeing alſo that wee are made of a fluxible moulde which waſteth and ſpendeth it ſelfe many wayes, whereby it ſtandeth in neede of continuall refection and replie: Therefore it was meete to be furniſhed with ſuch a facultie as might repaire the decay and expence of our ſubſtance, by yeelding continually apt matter for the nouriſhment of the bodie. And that is called *facultas altrix*. And thirdly ſeeing, notwithſtanding our bodies are continually nouriſhed with the beſt food, yet they muſt once die as well as other inferiour

creatures

creatures doe: therefore God hath indued vs as well as other creatures with the facultie of generation: whereby wee may bee able to make our kind to continue as long as the world shall endure.

These three naturall faculties haue diuerse others attending vpon them, as the faculties of *Attraction, Retention, Concoction, Expulsion, Alteration, Formation, &c.* Which I will for breuitie sake ouerpasse with their bare mention, because the *Symptoms* of these faculties are not so euident to the beholders eye, nor so straunge as those of the vitall and animall faculties are, yet that these are also hurt in the suffocation of the Mother, appeareth both by dayly obseruation, and by the authorities of all both auncient and late physitions who haue written of this disease.

Gal. de tremor. palp. tit. & c. cap. 2. sensibus non exposita.

And to this place may we referre those accidents often mentioned in this disease. [2] *Gnawing in the stomacke*, and paines in diuerse partes of the bodie, breaking of wind, vomiting, purging by siege, vrin, or other excretion, loathing of meate, thirst, extraordinarie hunger, swelling in the throat, swelling in the body, in the feet, obstructions in the vaines, consumptions, tumors, feuers, priuation of voice, paleneſse of colour, rumbling and noise in the belly or [b] throat, like vnto frogs, snakes, or other creatures, or as if they woule speake as *Hyppocrates* reporteth of *Polymarchus* wife.

Some of these are *Symptomata in qualitate mutata*, or *in excremento vitiata*: but because they are in the naturall parts, and arising from errors of that facultie, I haue inserted them here.

[2] *Hypp. de morbis mulieb. lib. 1 Rhasis con. li. 22. Fernel. de partium morb. lib. 6. cap. 16. Mercatus lib. 2. cap. 2. & 3. Bottonus, & Mercurialis locis citatis. Sylvius de mensibus.* [b] *Schenkius obser. deptisi obser. 137. Cornel. Gema. Cosmocr. Hyppocras. Epidem. 3 ex pectore obstrepebat. & c.*

And these are three principall kindes of this

disease whereunto most of the *Symptoms* which euer do appeare therein may be referred.

Cap. 6.

Of the causes of this disease.

THe causes of this disease and of the *Symptoms* belonging therunto, haue euer bin found hard to be described particularly: and especially in a vulgar tongue, I hold it not meete to discourse to freely of such matters, and therefore I doe craue pardon if I do but slenderly ouerpasse some poynts which might be otherwise more largely stood vpon

The causes of this disease are either internall, or externall. The internall causes may be any thing contained within the bodie, as spirit, blood, humors excrements, &c. whereby this part is apt to be offended, but principally they are referred vnto these two, [a] blood, and nature.

Blood is that humor wherwith we are nourished: without which the infant in the mothers wombe could neither grow & increase in bigneſſe, nor yet liue: and therefore it was necessarie that those that were fit for generation, should be supplied with sufficient store of this humor, for the vse of this part wherin the infãt is to be nourished, for which cause there are large vaines & arteries deriued vnto it for the

[a] *Gal. loc. affec. 6. cap. 5. Hollerius, de morbis internis. lib. 1. cap. 59. Paschalius. li. 1 cap. 57. Altomarus. ca. 110. Item de Vtero gerentibus. cap. 2. Iacobus Sylusius de mensibus. Hor. Augenius epist. 6. Cardanus de causis, &c. morborum. cap. 114.*

the conueyance of bloud thereunto, and there is greater prouision thereof made in womens bodies then in mens: least this part should bee forced to withdraw nourishment from other parts of the bodie, and so leaue them weake and consuming.

But this prouision of nature is oftentimes defectiue: as when it is cut off by violent causes, and the part left destitute of this familiar humor, which should serue both for the comfort of the infant, and of the part it selfe: which finding offence thereby doth communicate it vnto the other partes with which it hath affinitie according to *Hyppocrates* doctrine. 1. *Morborum muliebrium*, and *Aristotle, de generat. animal. cap. 11. vteri euacuati sursum ascendunt & præfocationes faciunt.* *Cordæus* giues vs an example of one who by chaunce cutting a vaine in her leg, whereupon she did bleede plentifully, fell into a fit of the Mother, and by moist and nourishing diet was recouered. The reason whereof *Hyppocrates* referreth to the ouerdrying of those parts through large euacuatiou of bloud, wherby the matrix doth labour by such motion as it hath to supply it selfe with moysture from other parts of the body: or as *Mercurialis* doth enterpret it, doth impart by communitie (as is aforesaid) the offensiue qualitie vnto the braine, and by that meanes procures convulsions, &c. *Gallen* referreth it vnto the ouercooling of those parts which necessarily must follow a large euacuation of bloud, which coldenesse being very offensiue vnto the nerues and neruous partes by consent and compassion offendeth the braine also,

Defectus.

Hollerius et Rondelet. locis citatis: Comment. 2. in lib. 1. Hypp. de morb. mulier. 2.

Lib. 4. cap. 22.

2. loc. affect.

and by that meanes may procure the former *Symptoms*.

Excessus.

And as the want and scarsitie of bloud may procure this griefe, so the abundance & excesse thereof doth more commonly cause it, where the patients do want those monethly euacuatiõs which should discharge their bodies of this superfluitie: as we see in strong and lustie maidens, who hauing ease and good fare inough, haue their vaines filled with plenty of bloud, which wanting sufficient vent distẽdeth them in bulck and thicknes, and so contracteth them in their length, whereby the matrix is drawne vpwards or sidewards, according as the repletion is, whereupon followeth a compresion of the neighbour parts, as of the midrif which causeth shortnes of breath, by straightning the instruments of respiration of their due scope.

Gal. loc. affect. 6
Pereda in paschalium lib. 1. cap. 58.
Altomarus.
Syluius.

But if this bloud wanting his proper vse doe degenerate into the nature of an excrement, then it offendeth in qualitie as well as in excesse, and being detayned in the bodie, causeth diuers kinds of *Symptoms*, according to the qualitie and degree of the distemperature thereof.

Alteratio.

This distemperature is either in manifest qualities, of heate, colde, moisture, drines, according vnto which it is said to be, *Melancholicke, Flegmaticke, Cholericke, &c.* producing *Symptoms* of the like nature, or in corruption and putrefactiõ of this bloud which breedeth diuers strange kinds of distẽperatures, according to the diuersity of the humor putrefied, the degree of putrefaction or the condition of

Hypp. de morbis Virginum.
Altomarus
Corruptio.

Mercatus loco citato.

of the cause or author thereof.

The other substance which most commonly is found culpable of this disease, is nature or *sperma*: which besides the suspition of superfluitie in some persons, may also receiue diuers sortes of alteration, and likewise of corruption, able to worke most strange and grieuous accidents in our bodies. For as it is a substance of greatest perfection & puritie so long as it retayneth his natiue integritie: So being depraued or corrupted, it passeth all the humors of our bodie, in venom and malignitie. For it must needs be a vehement and an impure cause that shal corrupt so pure a substance, which would easily resist any weake assault: and a substance so pure and full of spirits as this is, must needes proue most malitious vnto the bodie when it is corrupted. And therefore it is compared to the venom of a serpent, a Scorpion, a Torpido, a madde dogge, &c. which in a small quantitie is able to destroy or depraue all the faculties of our bodies at once.

Rondeletius c. 69. Platerus. Pereda in pas. et alia. Valesius de Tarranta. lib 6. Valasius testatur se deprehendisse circa vterum hystericam croceum humorem fatidissimum &c. lib. 5. c. 15. Mathaus de grad. in. 9. Rhasis. ca. 28. Item consilio 84. Mercatus. Gal. Auicen. Mercurialis. Bottenus loco citatis. Hercules Saxonia de plica. ca. 14. et. 34.

Galen comparing the corruption of these two together, affirmeth that although from the putrefaction of bloud, diuers most terrible accidents doe arise, yet they are not so deadly as those which proceede from the corruption of nature; and proueth it by this obseruation that diuers women enioying the benefit of mariage, yet through the suppresion of their ordinary euacuation falling into this disease, had their respiration and vitall faculties vntouched, although otherwise they were most grieuously affected.

Syluius, &c.

Others

others also hauing those ordinarie matters in good sorte, yet being widdowes and taken with this grief haue felt decay in those faculties as well as in the rest.

How these two substances by consent may affect the whole bodie according to their seuerall natures, hath beene shewed before: But one scruple remaineth here to be discussed, namely how this venemous matter may lurke so long in our bodies in silence not shewing it self but at certaine times only.

Galen in the former place declareth this by the example of a mad dogge, whose venom being receiued of us, although but by the foame of his mouth, will remaine sometimes sixe moneths within our bodies vndiscouered, and then hauing gotten more strength and ripenes vnto it selfe, and opportunitie of conuaying his euil quallity vnto the parts, breaketh forth to open view by diminishing or peruerting the faculties of those parts. I had once a patient in Kent who feeding vpon a mad hogge which hee had killed for couetousnesse sake, found himselfe distempered therewith at the first, but within fiue or sixe moneths after grew suddenly to be starke madde, and before his death, being by Phisicke restored to some reasonable vnderstanding, he confessed the eating of that hogge to haue beene the true cause of his disease. Diuers reasons may bee yeelded of this as well as of the fits of intermittent agues of *Epilepsies*, of sweating, &c. which oftentimes haue their due recourse by the yeare, moneth, weeke, day or houre, according to the nature of the humor: which

Lac. affect. 6. 5. Petrus salius de affect. particularibus pa. 326

Altomarus.

which being crude expecteth his concoction in our bodies and giues no signe of his presence vntill such a proportion of it be digested and resolued into vapours, as for the office therof the part affected is not able to brooke and for the weakenesse of the expulsiue facultie not able to auoide out of the bodie: but filling the vaines, arteries, and the habit of the body, is communicated to the principall parts; diminishing or deprauing their functions so long, vntill that portion of vapours be discussed through naturall heate: and ceasing againe so long vntill by fermentation and concoction, another portion of the corrupt humor shall be digested.

Ga. loc. affect. 6
Felix Platerus de causis febrium. pag. 63. 65 66. &c.
Mercatus.
Fernel. patholog. li. 6, cap. 16

The vniformitie of this humor and of the heate of concoction causeth the vniformitie of fits. And this is the cause of the due periods or circuites which oftentimes are obserued in this disease, whereof wee haue spoken before: 2 according also to the condition of the part affected, which seruing as an euacuatorie to the whole bodie, is accustomed to such kind of humors and therefore can endure them better then other parts can. And this is another cause why this humor giues no signe of his presence vntill it may communicate with the principall partes: which are soone offended either with the plenty of those vapours, or with the malignity, or with the vnwonted and vnaccustomed approach of them.

Quia multum.
Quia prauum.
Quia insuetũ.

The externall causes of this disease are either such things as are ordinary and necessary for our life and which we cannot shun, as our meate and drink, mo-

tion and reſt, ſleepe and watching, euacuation and perturbations of the minde: or ſuch things as happen vnto vs accidentally, and may bee ſhunned by vs, as bathes, ointments, plaiſters, cloathes, ſmelles or vapours, medicines, venus, noyſes, riding, ſwimming, ſayling, wounds, contuſions, falles, biting of venomous beaſts, &c. which may be alſo referred to the former kindes. Theſe and ſuch like as they are the externall cauſes of all diſeaſes, our bodies being ſubiect to be hurt and offended by euery one of them: ſo they are oftentimes acceſſary to this particular diſeaſe.

Fernel. li. 1 de morbor. cauſis

The aire which compaſſeth our bodies and which we breath into our bodies is the occaſion of many infirmities in vs, if either it be diſtempered in quallitie or corrupted in ſubſtance, or ſuddenly altered. And this may be the cauſe why women are more ſubiect vnto this diſeaſe at one time of the yeare then at another, according to the conſtitution of the ayre: as in the winter time, by reaſon of colde and moyſt weather the humors of our bodies are increaſed and made more crude and groſe, and our pores ſtopped, whereby expiration is hindered, &c.

Mathaus de grad. Mercat. Rondel. cap. 69

Hier. Mercuria

But eſpecially wee doe obſerue that breathing in of ſweete ſauours doth commonly procure theſe fittes, either for that the matrix by a naturall propertie is delighted with ſweete ſauoures, as the liuer and ſpleene with ſweete meates, or becauſe the animall ſpirites of the braine beeing thereby

ſtirred

ſtirred vp to motion, doe by conſent affect the matrix with the like,

And therefore wee doe eſpecially forbid that they may not ſmell vnto any ſweet thing that are ſubiect vnto this griefe: but rather vnto euill fauoures: which as *Platerus* thinkes by ſtirring vp the expulſiue facultie of the matrix, are a meanes of the ſhortening of the fit.

Plater. pa. 443
Lacobus Ruffus de mulierib. lib. 6. cap. 8
Sylnius
Guaynerius.

Meate and drinke is the Mother of moſt diſeaſes, whatſoeuer the Father bee, for the conſtitution of the humors of our bodies is according to that which feedes vs. And therefore it is reckoned as a principall externall cauſe of diſeaſes.

And *Hyppocrates* in this diſeaſe forbids ſweete and fatte meats (*a dulcibus et pinguibus abſtineat, donec ſana ſit*) *Forreſtus* telles vs of a Bruers wife of *Delft*, who could neuer eate or drinke any thing that was ſweete or pleaſant but her fit would take her a freſh, and thereuppon was faine to mixe wormewood with euery thing that ſhe did eate or drinke.

De nat. mulier. Lib. 2. obſerua. 28.
Hypp. libro citato quicquid edent aut liberit ipſam moleſtat

The *Eſſex* Gentlewoman of whome I ſpake before, could neuer take any comfortable ſuſtenance, but ſhe was ſure to haue a fit of the mother. The reaſon of this may be the ſame which we haue alleaged of ſweet vapours.

Heurnius de morbis capitis pag. 310.

The errours about euacuation are alſo an externall cauſe of diſeaſes, and doe breed an internall cauſe afterwardes.

As in this diſeaſe the want of due and monethly euacuation, or the want of the benefit of marriage in ſuch as haue beene accuſtomed or are apt thereunto, breeds a congeſtiō of humors about that part, which increaſing or corrupting in the place, cauſeth this diſeaſe. And therefore we do obſerue that maidens and widowes are moſt ſubiect thereunto. Motion and reſt being well ordered do preſerue health, but being diſordered do breed diſeaſes, eſpecially to much reſt and ſlothfulneſſe is a meanes of this griefe, by ingendering crudities and obſtructions in womens bodies, by dulling the ſpirits and cooling naturall heate, &c. So likewiſe ſleepe and watching, the one by benumming, the other by diſsipation of the ſpirits and natural heate, may occaſion this griefe.

Altomarus.

Hollerius cap. 59. Rond. c. 69.

Laſtly the perturbations of the minde are oftentimes to blame both for this and many other diſeaſes. For ſeeing we are not maiſters of our owne affections, wee are like battered Citties without walles, or ſhippes toſſed in the Sea, expoſed to all maner of aſſaults and daungers, euen to the ouerthrow of our owne bodies.

Hinc Cicero Tuſculanarum 3. perturbationes animi, morbos appellat.

We haue infinite examples among our [a] Hiſtoriographers, and Phiſitions of ſuch as haue dyed vpon ioy, griefe, loue, feare, ſhame, and ſuch like perturbations of the mind: and of others that vpon the ſame cauſes haue fallen into grieuous diſeaſes: as [c] women deliuered of their children before their time, vpon feare, anger, griefe, &c. others taken with

a Plinium. Galer. max. Volaterranum. Pontanum. Landum, Gellium, Krantzium.

b Cornex lib. 1 conſultat. med. cap. 3. Gal. 2. ſympt. cauſis cap. 5. de præcognit. ca. 6 Beniuenius.

c Gal. in 5. Aphoriſm. 45. A. matus luſit. Cent. 3.

the

the 1 Falling ſickeneſſe, 2 Apoplexies, 3 Madneſſe, 4 Swounding, 5 Palſies, and diuerſe ſuch like infirmities vpon the like cauſes.

And concerning this diſeaſe whereof we doe intreate, 6 *Iohannes Montanus* tels vs of a patient of his, who fell into the fits of the Mother vppon iealouſie. 7 *Forreſtus* of another, who had her fits whenſoeuer ſhee was angred: and of another that vpon loue fell into this diſeaſe. My ſelfe do know a Gentlewoman, who upon the ſight of one particular man would alwaies feele an vterin affect: and another that vpon feare of being chidden, or ſeeing another in the fit of the mother, would alſo fall into it her ſelfe.

1 Gal. loc. affec. 5. de Grammatico Ioh. Montanus cōſilio. 50 Matheus de grad. de proprio filio. cap. de Epilepſia. Amatus luſit. cent. 2. cap. 90.
2 Procopius de bello Gothorum lib. 1. Amatus luſit. cent. 3.
3 Chriſtoph. a Vega. lb. 4. ca. 14 Corn. Celſus.
4 Gal. loco cita.
5 Aretæus lib. 1 cap. 7.
6 Conſilio 311
7 Lib. 28. obſer. 28. lib. 10. obſerv. 30.

Of the Suffocation

Cap. 7.

Of the cure of this diſeaſe, ſo much as belongeth to the friends and attendants to performe.

THe ſignes of this diſeaſe, ſeeing they are drawne principally from the cauſes and *Symptoms* before declared ſhall not neede any particular diſcourſe, eſpecially conſidering the vſe of them belongeth properly to the Phyſition, to direct him in his cure. And therefore I thinke good to eaſe my ſelfe of this labour, which would bee altogither vnprofitable to the reader.

Concerning the cure alſo I thinke it not meete to ſay more then may concerne the friends and aſſiſtants vnto the patient to looke vnto: referring Phyſitions workes vnto Phyſitions. There are ſome things by the friendes to bee performed vnto the patient in regard of the [a] preſet fit, & ſome things in regard of the cauſe. In the fit let the bodies bee kept [b] vpright, ſtraight laced, and the belly & throat held downe with ones hand. Let heed be taken that they hurt not themſelues by biting their fingers, ſtriking their armes & legs againſt hard things, &c. apply euil ſmels to their noſtrils, and ſweet ſmels beneath [c] tie their legs hard with a garter for reuulſion ſake, &c.

Out of the fit, in regard of *Externall* cauſes, remoue from them all occaſions of breeding or increaſing

[a] *Valetius in Hollerium. c. 59 Valeſcius de Taranta. lib. 6.*

[b] *Paſchal. li. 1 ca. 57. Altomar.*

Pond elt in Hollerius.

[c] *Rhaſis ad Almanſor. cap. 28.*

creasing the disease: as sweet sauors, pleasant meats and drinks, much rest and slouthfulnesse, &c. Also if [a] discontinuance of any thing accustomed bee the cause of this disease, bring it into custome againe: if want of any thing necessary for their health, let it be supplied, [b] let their diet be sparing and vpon cooling things, let them vse much fasting and prayer, and all other meanes to pull downe their bodies: and contrariwise abstaine from egges, wine, flesh, &c. If the perturbations of the mind be any occasion hereof, let them haue their proper remedies, as anger and iealousie are to be appeased by good counsell and perswasions: hatred and malice by religious instructions, feare by incouragements, loue [c] by inducing hatred, or [d] by permitting them to enioy their desires, &c. *Galen* boasteth that he did euery yeare cure many diseases by this stratagem of moderating the perturbations of the mind by the example of *Æsculapius* who deuised many songs and ridiculous pastimes for that purpose. To which end also other phisitions haue vsed diuers sorts of fallacies to encounter the melancholike conceits of their parients. *Cardan* tels of a Gentlewoman, who finding her self vexed with many grieuous *Symptoms*, imagined that the Diuell was the author thereof, and by *Iosephus Niger* was cured by procuring her son to make her beleeue that he saw three diuels in her looking glasse, & one great one to driue them out. Another like policie *Marcellus Donatus* tels vs of, which a Physition vsed towardes the Countesse of *Mantua*, who being in that disease which we call *melancholia Hyppochon-*

a *Hollerius nullum remedium melius marito. Valescus de tarranta, Sylvius: si nubilis est nec monialis nubat si non libet aut non licet nubere statur frigidis &c. Mat. Rochius de morb. mal. cap. 5. Guaynerius supposito in hoc casu principatū obtinet, &c.*

b *Valetius in Holl. Cap. 39. istud genus demonis non eiicitur nisi multo ieiunio. Paschalis. Si nō possit sti viro precibus & ieiunio curabitur. Guaynerius. Cur pus macerātibus statur.*

c *Auicen. Fen. 1 3. c. 14. tract. 4. de Yliseo.*

d *Aretæus. lib. 1. cap. 5. De sani. tuenda lib. 1. cap. 11. De subtilit. l. 19 De medica historia mirabili. lib. 2. cap. 1.*

Hyppocrondriaca did verily beleeue that she was bewitched, and was cured by conueying of nayles, needles, feathers, and such like things into her close stoole when shee tooke physicke, making her beleeue that they came out of her bodie. The like there he mentioneth also out of *Trallian*, of a woman who did thinke that she had a serpent within her, and was cured by the like meanes.

So that if we cannot moderate these perturbations of the minde, by reason and perswasions, or by alluring their mindes another way, we may politikely confirme them in their fantasies, that wee may the better fasten some cure vpon them: as *Constantinus Affricanus* (if it be his booke which is inserted among *Galens* workes, *De incantatione, adiuratione &c.*) affirmeth, and practized with good successe, vpon one who was *impotens ad Venerem*, & thought himselfe bewitched therewith, by reading vnto him a fooliſh medicine out of *Cleopatra*, made with a crowes gall, and oyle: whereof the patient tooke so great conceit, that vpon the vse of it he presently recouered his strength and abilitie againe.

Lib de incant. adiuratione, &c.

The like opinion is to bee helde of all those superstitious remedies which haue crept into our profession, of Charmes, Exorcismes, Cõstellations, Characters, Periapts, Amulets, Incense, Holie water, clouts crossed and folded superstitiously, repeating of a certaine number and forme of prayers or Aue Maries, offering to certaine Saintes, pising through the wedding Ring, and a hundred such like toyes and gambols: which when they preuaile in

Si quis incantationem sibi prodesse confidat, qualiscũq; sit, cum tamen tuuat. li. 1. proximè citato.

in the cure of diſeaſes, it is not for any ſupernaturall vertue in them, either from God or from the diuell (although perhaps the Diuell may haue a collaterall intent or worke therein, namely to drawe vs vnto ſuperſtition) but by reaſon of the confident perſwaſion which melancholike and paſsionate people may haue in them: according to the ſaying of *Auicen*, that the confidence of the patient in the meanes vſed is oftentimes more auailable to cure diſeaſes then all other remedies whatſoeuer. 4. Natural. 6.

Another courſe hath beene taken ſometimes in theſe caſes, by remouing the cauſe of theſe affections, or by inducing of other perturbations of a diuerſe nature. Whereby as (experience teacheth vs) moſt grieuous diſeaſes haue beene oftentimes cured beyond expectation.

A yong man falling out of fauour with his father, fell thereupon into the fits of the falling ſickneſſe, and continued long and often moleſted there with; vntill a reconciliation was wrought with his father: who ſending him a kind letter to that effect, the yong man was preſently deliuered from that fearefull diſeaſe.

A yong Maiden alſo vpon ſome paſſion of the minde, as it was credibly reported, fell into theſe fits of the Mother, and being in one of them, a Phyſition then preſent modeſtly put his hand vnder her cloathes to feele a windie tumor which ſhee then had in her backe. But a Surgeon there alſo preſent not contented with that maner of examination, offered to take vp her cloathes, and to ſee it bare:

whereupon the Maid being greatly offended, tooke such indignation at it, as it did put her presently out of her fit.

And it is no maruel that the affections of the mind doe beare such rule in this disease, seeing we doe obserue that most commonly besides the indisposition of the bodie: here is also some Melancholike or capricious conceit ioyned withall of loue, feare, hatred, iealousie, discontentment, witchcraft, poysoning, &c. which being by policie or good instructions and perswasions remoued, the disease is easily ouercome.

Other matters of gouernment of them either in the fit or out of the fit, togither with the cure in regard of the internall causes, because they are properly belonging to the Physition, I do purposely omit.

FINIS.

Faults escaped.

Fol. 1 b. lin. 22. dele one.
Fol. 3 a. lin. 27. remoted for remoued.